

631 There are abatware who personally own hills in other prov-
635 inces (1).

1. Since 1924, aiming to unify the com-
mands of the provincial chiefs, the gov-
ernment has endeavored to persuade the abatware
to exchange hills.

634 The abatchibiri, who own only a part of a province, are also
directly subordinate to the Mwami, who has given them their lands.

622 The ibisonga are placed at the head of one or more hills.

562 They are the supervisors of the abatware and the abachibiri, on whom

624 they also spy for the Mwami. Women can be ibisonga. For example,
they can be the Mwami's abaja (mistress-servants) who, as a reward
for the bestowal of their favors, are given a hill. But the most fre-
quent case is that of a widow of an igisonga [sic] without any male
children who, while attending the king, obtains permission to con-
tinue to manage the hill held by her husband (2). Each hill chief has

2. An example would be Nyiraigweni,
widow of Nyantabana, a great provincial
chief, replaced today by Rwabutogo who
commands the district of Buganza in the
territory of Nyanza.

under him a factotum called umuhingisha who designates and marks
the boundaries of the fields, for which the Bahutu have asked the
chief, and who may even settle the palavers in the absence of the
igisonga. The umunyabigega is hierarchically subordinate to the
former igisonga. He is the steward of the granaries (ibigega) of the
chief whose cultivated fields he supervises.

631 The abanyabikingi command only a portion, a spur of a hill.
622 Appointed directly by the Mwami, they act as supervisors, and even
as spies of the ibisonga for the king. [100]

63/ districts in the area adjoining Ruanda and Ussuwi. They still pay a set amount of tribute in natural produce to the king, but otherwise they may do, or not do, whatever they please unless they disturb the peace or necessitate the military intervention of our Resident.

As a rule the king or the princely governor will not make alternations in the conditions of feudal tenure if the vassal regularly sends his tribute, keeps his subjects in timorous dependence, promptly contributes the necessary groups of men in case of war, and remains subservient and loyal to the king.

624/ Finally, in the different villages and hamlets there are communal officials (bisonga) who are responsible to the batwale; they collect the taxes, arrange for corvée labor, and are in charge of petty jurisdiction, etc.

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634 When discussing important matters, the king, also the provincial governors, and the batwale, are assisted by a state council or a communal council, respectively. These councils are appointed by the king or by the governor, as the case may be, and are chosen from among the most respected and most prosperous men of the country or of the region. Represented among them particularly are the clan elders (abagabo). The council is convened on important occasions, and the king or the mutwale presides, but in his decisions the king or the mutwale is not bound by the advice of the council (No. 19, p. 267). The

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641 batwale are responsible to the king for everything that happens in their administrative district. They also have almost absolute power over the Bahutu and Batwa population which they administer. This includes the power of execution. It is true that subjects suppressed by an unjust mutwale may appeal to the provincial governor or to the king, but they obtain satisfaction only very seldom, for "the tsar is far away and the sky is high," [91]

643 The absolute ruler, the semidivine king is, of course, always
641 right and has every privilege; he owns all the land and all the cattle, and he vests with it whomever he chooses, whenever he chooses, and in amounts that he alone decides, and he may take any subject's life or property as he pleases.

643 These are the conditions, de jure and de facto, whenever
631 the king is a man of strong will, and there has been a whole